A U M

There is an infinite being which existed before heaven or earth.
How calm it is! how free!
It lives alone; it changes not.
It moves everywhere, but it never suffers.
We may look upon it as a Mother of the Universe.
I, I know not its name.—*Lao-tse, cap. 25.*

THEOSOPHY

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THE THEOSOPHICAL OBJECTIVE

MANY and ardent as have been the students of H. P. B. and the secret doctrine set forth in one and all her writings, there are too evidently but a few, to say the most, who have been able to *know* the teaching as she knew it. Otherwise, in all walks of life, social, educational, and business relations, we should be seeing a revolution such as her work has already effected in theological and scientific realms. We have too many theoretical Theosophists,—too few *practical* Theosophists, doing on the plan provided. Not only do we need to know the various classifications of hierarchies of sentient beings, of grades of substance, of states of consciousness, but we do also need to know how all those classifications *apply* to the great mass of human beings struggling ever so blindly in the midst of Great Nature. What is the value of all this knowledge to not the eager intellect alone, but to the throbbing heart of man? Never could that tremendous cosmogenesis and anthropogenesis have been set forth for the profit of a few dreamers only—to conjure with in hair-splitting terms and controversial opinions; either they are vital to the heart of man, or H. P. B.'s glowing sacrificial life, the fiery torrent of her speech, were idle, spent in vain, and lost.

If, as Wm. Q. Judge declared, her writings and all her vast work with western peoples, on western religions and modern science, was with the end in view of *the establishment in the West of a great seat of learning where shall be taught and explained and demonstrated these great theories of man and nature* in the last quarter of century the twentieth, it behooves the students of now to see that they steadily carry forward the preparatory work toward that

glorious consummation possible of realization by the generations soon to be born. And that the cycle already forms a trend toward the future educational phase of the work of the Lodge is indicated by the ever growing *rapprochement* between modern science and the Secret Doctrine as presented by H. P. B. over thirty years ago. That will be true education which will have scientific religion as its basis—religion having been divested of hysteria and superstition, and science warmed by spiritual fire. "The day is approaching," said H. P. B., "when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known."

Much, it must be, awaits a fuller knowledge on our part in the next cycle, but already there is a wealth available for use—for formative, constructive purposiveness toward that time, if we will but apply it in our various human relationships; there is far more than we are apt to realize which is *practical,* however abstract it may appear to be, considered as theory—mere mental hypothesis. Again said H. P. B. "Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin,—nay, has already begun." Then, why should we not now—all Theosophists— be laying down the lines of force along which the educational stream shall flow on to flood-tide in 1975?

Something of such an impulsion is already active among certain Theosophists, but expresses itself in systems which compromise Theosophy and the systems both in vogue. As Theosophists, the originators themselves are not sufficiently imbued with Theosophy in its widest scope. For, starting on the momentum given by H. P. B., on the basis provided by the *Secret Doctrine* for this very purpose, it is apparent that education must cover a much wider field than mere school-systems—far more than the mental training of the child from the age of five to seven on to adulthood. It is useless to work on the basis of the educators of to-day who are so busily engaged in seeking to remedy the defects they themselves see in the prevailing system. They gloss over one defect to find one more glaring in another direction. A new tone of veneer distracts attention from that for a time till another evil effect calls for action. All these glaring evils are *effects* of a wrong system, which can be remedied only by finding the one cause behind them.

Enlightened educators are earnest in declaring that education means to *lead out,* to expand the personality, yet all the time they are ignorant as to what That is which is to be led out, and to what end or purpose in the great scheme of the universe. They do not know it is the God within for which free channels must be made; they are ignorant because their eyes are fastened on a *personal God*—thank heaven, they say, separate and apart from education! God—the Unity in every changing phase and aspect of life and lives—has been divorced from life and action and knowledge. But

to live life other than as the perceiving God within is to live it as a mole; to act, unknowing that the very power to act—in man, in mineral, in element whatsoever—*is* God, is to be senseless, blind matter; to know the knowledge of books apart from wisdom about God is to have the wisdom of fools. All the knowledge worth having is that which we *are;* but we *are* the Universe, and there is nothing in it anywhere which we may not know, and which we must not know in every part. Such is the knowledge which true "leading out" must discover unto us.

Who stands blamable that this idea of an extraneous personal God permeates the mind of the race? Who stands responsible for its uprooting before a new order of education can begin? Theosophists are responsible—first, for ejecting it from their own minds, and then, for educating themselves on the basis of the universal, impersonal Principle indwelling in them, pervading and sustaining all forms of existence everywhere. They are too little aware of the tenure the God of the Christians has upon them. H. P. B. came to break this very mold in men's minds—to destroy forever the personal God, but among her professed followers, and especially among those who profess to improve upon her work, they are simply draping the same old image with the garments of name which she provided for hierarchies of intelligence. Out of the Logos they make a Jehovistic being; out of the Manu they make an enlarged Sunday School superintendent; out of "Lords of Karma" they make white-robed corporeal angels—to all and sundry of which Gods they pray, from *whom* they seek blessing.

It is time that lovers of H. P. B. were taking to heart her statement that *"Anthropomorphism in religion is the direct generator of and stimulus to the exercise of black, left-hand magic."* The fruits are certain and daily ripening before our eyes. They should take warning of the pronouncements of new "leaders" in the origin ascribed by H. P. B. to that same personal God. She said: "When mankind fell, in the natural course of its evolution 'into generation,' *i. e.,* into human creation and procreation, and carrying down the subjective process of Nature from the plane of spirituality to that of matter—made in its selfish and animal adoration of self a God of the human organism and worshipped self in *objective personal Deity,** then was black magic initiated. This magic or sorcery is based upon, springs from, and has the very life of selfish impulse; and thus was gradually developed the idea of a personal God." Until Theosophists can get back to the true basis, what hope is there for the Race? Under a personal God every avenue of true education is closed. Altruism is but a name to the bewildered; the brotherhood of atoms as of man an idle fancy; evolution unnecessary. Psychic menaces increasing with every year but make the

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*Italics ours, *Editors.* Extract from "Buddhism, Christianity and Phallicism," reprinted in THEOSOPHY, for February, 1918.

chaos greater, for the One Impersonal Power may take the Race to the moral darkness of mediumship or to the glorious heights of adeptship.

A thorough Theosophical education is needed *now* in the writings of H. P. B. and then in the corollary writings of Wm. Q. Judge, whose mission was to emphasize the need of their practical realization in our lives. When we have finally some inner sense of the design in the kosmic mechanism; when we have become Self-conscious in fact, and not in name only—Self-conscious enough to hazard all that we are for the end in view *for the Race,* then we shall be ready to aid in its true education. And we shall know that true education must begin in parenthood—in the antenatal state of beings, no longer "unknown" since the *Secret Doctrine.* Education should begin mental ages before the nebulae in the depths of space have gathered together for a new Egoic solar-system. Microcosmic solar-systems now on the scene must learn the laws by which they move among countless other systems; should know as vital the relation between themselves and every orb in the Kosmos, because they, too, are One with the Parent Luminary.

It is a supernal motherhood that accepts its trust as sacred, seeing the scroll of the Great Mother *Aditi* unrolled anew in individual life; seeing the course of millions of years—of evolution through mineral, plant, animal, of cycles of rounds and races long forgotten, repeated as by magic in less than one year's time within the bounds of one individual life. It is an ennobling fatherhood that accepts its full responsibility as the laws of the Kosmos have patterned it; that knows as the prerogative of godhood the creative power, and the control of it on every plane godhood's achievement. Such fatherhood and such motherhood alone are of that universal nature which can bind souls to earth from higher regions to elevate the race by incarnating in it. When men know all nature to be a consecrated place, then they may become fit guides for new Egoic evolutions.

Rituals and ceremonies and swinging censers and consecrated wafers are not needed in the churches, but in the heart of man. Within himself is the Source of universal power and knowledge. He needs fear no devil, nor pray to any God. He has but to penetrate the all-pervading depths of his own absoluteness—to realize his own divinity. Let us begin our Theosophical—our universal—education, by learning the immortal words of H. P. B.

"THE EVER UNKNOWABLE AND INCOGNIZABLE *Karana* ALONE, THE CAUSELESS CAUSE OF ALL CAUSES SHOULD HAVE ITS SHRINE AND ALTAR ON THE HOLY AND EVER UNTRODDEN GROUND OF OUR HEART—INVISIBLE, INTANGIBLE, UNMENTIONED, SAVE THROUGH 'THE STILL SMALL VOICE' OF OUR SPIRITUAL CONSCIOUSNESS."

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul. —Bhagavad-Gita, Chapter XIII.

DOUBT nothing, fear nothing, chafe at nothing"—we often have to say to ourselves when conditions seem to hedge us in and prevent the carrying out of some good work. These conditions are not only our Karma but that of those we have in mind to help. Yet we must strive for them, the best we can, to lift their Karma and ours. Sometimes it may seem as if everything conspired to laugh at us and deride our best efforts, but we know that all this is but the dead weight of the world's conditions which the Masters, and those who have volunteered, are working continuously to lift; and we feel the assurance which comes from understanding that none of this struggle is in vain. Masters do all that is possible for Them to do; we strive to follow Their example in doing Their work in this world of conditioned existence, each in his place; the knowledge that it is Their work, and what should be done sustains us. What matters it then, what kind of conditions confront us? Nothing has yet stopped us, although at times it has seemed that we could go no further; and we are constrained to see that nothing can stop us—not life nor death nor any other thing. So we cheerfully go on to the end of ends, with our lives and all that they contain—that ALL may LIVE, following the footsteps of those Great Ones who have trodden the Path before us.

One may constitute himself a disciple by his own inward desire, but that does not involve the Masters until he reaches that degree of development where he is actually accepted as a chela. Masters cannot be drawn in unwillingly; neither will They ever refuse help when deserved. Masters in bodies do take upon themselves the Karma of that which They teach, and where an actual relation, mutually assumed, exists They must feel bodily the errors of omission and commission of each pupil. Undoubtedly, Those who have been here would have remained until this time, or longer, had the professed disciples been true to their pledges. This is saying what you said in other words.

It is said They hold back the awful Karma of the world in order to provide further opportunities. But They do not *feel* the Karma, while *knowing* it, and mitigating the evil forces generated by Man.

The power to *feel all,* implies the power also of *not to feel.* They must be able to do the right thing, in the right measure, at the

*From the letters of Robert Crosbie. Here published for the first time.

right time and in the right place, and thus can isolate themselves from prying curiosity, or desire towards Them from wrong motive. Otherwise Their work would be impeded.

A desire to know is not a condition, and the proper condition is the necessary requisite for a demand upon Them; the demand is contained in the condition. In Their Message to the Western World, They have shown how They may be reached, even publicly, in every possible way. Those who admit that Masters exist, and deny or ignore Their message, can hardly be in the way of receiving Their direct help. Yet help is accorded to all in a general way, each raising the self by the Self until the requisite condition of notice or demand exists. None can be shut out; the welfare of All is desired.

Yet there must be indirect ways, and the direct way. If any aspirant cannot be made to perceive the direct way, then he must take the way he sees. His inability to see bespeaks his Karma, his condition; so also, the fact of not having had the Message brought forcibly to him, bespeaks former opportunities deliberately turned aside or neglected—a Karma numerously incurred during the past thirty odd years.

Much as it may seem like dogma, there is *but one philosophy;* there are Masters; there is Their Message; it is not dogma because it is a statement of fact, which each is invited to prove for himself —and shown how to do it. True knowledge has been lost to the world; the Masters restore it. They help those directly whom They can; those so helped help others directly and indirectly. The cycle has an upward—less material—tendency; it needs *right direction,* which the direct and indirect influence of the Message provides. Blessed are those who are able to perceive and take the direct way.

I think you are quite right in your deductions in regard to "repetitions." They are, in fact, in the case of my talks, *re*—petitions, only most do not see what is in them. "There is nothing new under the sun"; there is only a handing on of what has been known before. As the synthesis of the philosophy can be given in a very few words comparatively, those who make only one application of the words—see only one color of the prism—hear only one sound of the scale—naturally get the monotony of it. I think the main obstacle in the way of some is an attitude of criticism—for instance, such as is taken in saying "His interpretation does not agree with mine,"—or anything in fact that considers the person, rather than the meaning.

Our last meeting was a good one. One questioner asked, "Why is it that Theosophists are so passive to political and social conditions?" My reply was: "No true Theosophist is passive to *anything;* his knowledge, however, shows him where his energy can be best used for the benefit of humanity. So he does not waste his energy poulticing the boils on the body corporate, but devotes it to the pointing out of the seat of the disease and the remedy. It is

apparent to anybody that the cause of all human troubles is selfishness and ignorance. The ignorance, which, in fact, is the cause of the selfishness, lies in men's way of thinking—their ideas in regard to life. The prevailing idea is that there is but one life, and that each must struggle for himself as against all others. This very idea contains in it 'fight,' 'opposition,'—his hand against every man and every man's hand against him. As long as these ideas prevail in men's minds, they will act selfishly and in opposition, where self-interest is concerned. The Theosophist knows what the true way is; that man lives many lives, and that in each life he reaps what he sowed in other lives, as well as in this one; that if every man were to have this knowledge, he would see that true happiness for all can only be obtained when each human being uses all his powers for the good of others. Under such a way of thinking no man would be allowed to suffer for one moment, because there would be many willing hands to help on every side. The greatest need, then, is to have a right and true philosophy of life, for the following of it will not only bring relief from the many forms of suffering, but a knowledge that will lead humanity to greater heights. The Theosophist works to relieve the *cause* in the only way possible. Doubtless, if Theosophists were more numerous they would be found relieving every possible distress to the best of their ability; but, unfortunately for the world, they are few, and are thus compelled to put all their energy in calling attention to the true nature of man, and to a philosophy of life, so that more and more minds may be turned that way, and the day of relief brought nearer."

This was not by any means an ideal answer, but it seemed to be what the questioner was ready to consider.

With regard to Metaphysics and Physics; metaphysics is beyond physics and must have preceded the latter. It seems to me that Metaphysics becomes physics by ideation on the plane of physical density. To the perceiver on any plane, perceptions are objective to him; on a higher plane than this, would they not be his physics, although metaphysical to us? From our plane, that which is metaphysical becomes physical when embodied. Perhaps I do not get what you want; if there is nothing here, come again. Well, I must retire. Love to you.

As ever—

FROM THE SECRET DOCTRINE*

The well-known Kabalistic aphorism runs:—"A stone becomes a plant; a plant, a beast; the beast, a man; a man a spirit; and the spirit a god." The "spark" animates all the kingdoms in turn before it enters into and informs divine man, between whom and his predecessor, animal man, there is all the difference in the world.

*From the Original Edition, Vol. I, p. 246; see Third Edition, Vol. I, p. 266.

THE FOUNDATION OF RELIGION*

TO MOST people the word "religion" signifies something separate from human existence, and presents the idea of preparation for some unknown future existence. Some religions are based upon the knowledge of an individual who laid the foundation for them; others are believed to be the revelations of a Supreme Being at the time of creation of the world. Each people has a God of its own; so many people, so many Supreme Beings corresponding to the mental ideas of the people. And so with individuals. As the ideas of men differ widely, so many individuals—so many Gods. All these Gods or Supreme Beings are the creations of men, and not facts in themselves. But back of all those ideas does lie a Reality. The very power that resides in man to create images and endow them with virtues which he does not possess points to something greater than the things created. The creatures cannot be greater than the creators. That which in man creates ideas is greater than any idea he may at any time have held or now holds. We have, then, to get back of all ideas to find the true "God"—the true religion.

True religion must give us a basis for thinking, and consequently, a basis for acting; it must give us an understanding of nature, of ourselves and of other beings. Religion is a *bond* uniting men together—not a particular set of dogmas or beliefs—what binds not only all Men, but also all Beings and all *things* in the entire Universe into one grand whole. Just that basis and that bond are presented in the three fundamental propositions of the "Secret Doctrine."

Behind everything that exists is the Sustainer of all that exists, of all that ever was, is, or shall be. Nothing exists without it. It is omnipresent, and it is infinite. But, if we take that idea and endeavor to confine it to the form of any Being whatever, we shall find that we have attempted the impossible. We cannot hold the idea of *being* with that which is omnipresent and infinite, for no being can exist outside of Space which itself is, whether there is void or fullness, whether there are planets, gods or men, or none; which itself is not altered in any way by objects occupying it; which is illimitable—without beginning and without end. A Being must exist in Space, and so must be less than Space. Call the Highest Power any name we choose, then,—the Supreme—the Self—so long as we do not limit It, or give It attributes. We may not say It is pleased, nor angry, nor rewards, nor punishes; so we limit It. If Space itself cannot be measured or limited, how can we limit the Supreme? The Highest Power cannot be less than Space. Even to name It is to limit It; yet It must be the One Reality, the One Sustainer, the One Cause of all existences, the One Knower, the

*From the stenographic report of a talk by Robert Crosbie. Here published for the first time—EDITORS.

One Experiencer, in all directions and in every thing. This proposition drives us back to the very basis of all thought—the power to think, itself—the power which is in each and every being.

We cannot understand nature, other beings and ourselves by going outside to any conceivable being. The growth of knowledge must be within the perceiver—the thinker himself. All his observation and experience bring him knowledge which he relates to himself in relation to others. For each stands in the vast assemblage of beings, seeing them all, understanding what he may of them all, but himself the only one who sees; all the rest are seen. All others are the same as he is in their essential nature; all are endowed with the same qualities, the same perfections and imperfections; all are copies of every other, differing only in the predominance of one or another quality; but the thinker is the Self—the only Self, so far as he is concerned—the One Life, the One Consciousness, the One Power. As action proceeds from that basis, the greater the powers which flow from that spiritual quality, the greater the increase of knowledge.

Knowledge *is* religion; not a supposed "revelation" from some superior being who created us as inferior beings, but an actual knowledge gained through myriads of years and many existences by Those who have experienced them all. Those beings above us on the ladder of evolution who are greater than any "Gods" we can conceive of passed through the same trials and the same sufferings which we are undergoing until they learned to know their innermost natures and to act in accordance with them. They came to know that true religion is a knowledge of one's own self and action in accordance. Drawing nearer in themselves to the very Source of their being, they found the source of every other being to be the same—only the knowledge acquired and the use of that knowledge making the differences between all beings. Their knowledge is an absolute accurate knowledge of the essence of everything in nature, which alone is the foundation of all true religion.

What is it that prevents us from understanding true religion? It is our minds, which we have filled with narrow ideas of life, with small ideas of the nature of humanity and of ourselves. It is our beliefs which constrain us. A belief is always a statement of ignorance. If we believe, we do not know; if we know, there is no occasion for belief. Unless beliefs are tested out in the fires of experience and show themselves true, they are absolutely useless and worse than useless, because they tempt us to use the very powers of our spiritual being in wrong directions which bring suffering and disaster upon ourselves. It is our very spiritual nature which makes our present unhappy condition possible, for from it flows the One power, either exercising itself through small ideas—its obstacles—or acting fully and without constraint. Each man is his own creator, and each one has to be his own savior through learning *right use* of the One Power. Those who have learned can only point out to us the Way they learned it; no one can learn for us.

We ourselves have to clear away the obstacles that prevent us from knowing our inner selves. We ourselves have to throw aside the hindrances in thinking, in forms of religion, in mental as well as physical idols.

There is one realization which immediately sets our minds in order: there is That in us which is unchangeable and unchanging; we *are* that Spirit in very essence; all that has been in our past lives and in our present life, all that will in future be, proceeds from the power of that Spirit itself, and is sustained by the power of that Spirit itself. There is nothing apart from us. Nature does not exist separate and apart from us. The laws of nature are but the interrelations and interdependence of all the beings concerned in this stream of evolution. The forces of nature do not exist of themselves. There never was a force of any kind that was not the result of intelligent action. We as spiritual beings are eternally creating force, for every man's brain and every thought has a dynamic power. Are they lost? No: all the thoughts, all the feelings of all the beings in the universe provide a store of dynamic energy which constitutes the forces, as we know them, of nature. We draw upon that general reservoir of force in accordance with the ideas held and in accord with our present inward nature. All the time we are adding to the powers of nature for good or for evil. So, too, we are taking from the powers of nature the additions which other beings have put in—the forces which other beings have aroused in nature.

Every power in the universe is latent in us if we only open the doors to their use. Every one of us is a little copy of the whole universe. There is not one single element existing anywhere which each one of us does not contain within his own sphere; there is not a power anywhere that can not be drawn upon. But always the director of that power is the Self within each one. If that Self sees darkly, it is because the mirror into which the Self looks is covered with the dust of false ideas; he sees distorted images. He moves in the directions suggested by the mirror but it is the Self which supplies the power to move. We would open the door to all powers by a daily and hourly and momentary living in accordance with the nature of the Self—seeing that every other being is but an aspect of Self, and acting so that every other being will be helped on its way. For we can not go on our way alone. We have our duty to fulfill by every other being, whether in the kingdoms below us, without which we could not exist, or in the human kingdom. Every other stands as a vicarious atonement for us—an object lesson—and if we have reached a point higher than that which is ordinarily reached by men, then all the more are we constrained to duty by them.

We come to physical existence incarnation after incarnation under the law inherent in our natures to work with mortal ideas and passions and thoughts; but we who created them, we who sus-

tain them are immortal. If we were not immortal in our very natures, never by any chance could we *become* immortal. If we were less than Divinity, then we never could by any possibilty understand Divinity. Those beings who have been men and who have gone beyond our degrees of illusion—like Jesus of Nazareth, Buddha, and many others—have attained to Their Divinity. They accept the woes of birth to which Their younger brothers are subject to remind us of our own natures—the only natures over which we have permanent control—that we may become as One of Them, bound to Them as to all nature. *To live for others* is the foundation and basis of religion—of true spiritual knowledge.

UNIVERSAL PROPORTIONS

WHEN the true student sets out—once and for all—to live the Life, probably the hardest fact that he has to face is, that he, himself, provided the conditions which now confront him. For so soon as he begins to become a really vital factor in and with Life, the reactions of Life that are actually his, meet him more rapidly. Only then does he sincerely search in his heart for a true understanding of Justice, and his first step is to *realize* that he, himself, provided the conditions.

Many—so terrible a blow does it seem to the self-respect—fail to grapple with the problem at all and continue to flounder in a sea of varying and opposing currents, never finding themselves; for one thing is certain—no peace, no rest can be found until the admission is made and felt to be true. The very essence of honesty—the safety-valve of action—is involved in the full comprehension of this eternal verity.

For, why indeed should there be aroused in the student this sense of humiliation, of self-degradation, of—what else can it be—than the *feeling* of injustice? Is it that the attention has fallen once again from the great Universal Standards we were wont to apply, to the false idea of a personal self? Is it that in this *particular* case we fail to discern the workings of Great Justice?

Once that we have thought out and assimilated this statement of Law, in its fullness and completeness, then and not till then, what Life has to offer each moment, shall come to us as a grateful opportunity to "undo the errors of the past and further the successes." In other words, we shall know what is meant by Resignation, and that after Resignation, come in their own order, Satisfaction, Contentment, Knowledge. It will not make of the student any the less the Fighter, but rather he is able for the first time truly to fight, for he knows that his only concern is with causes; that

any cause once set up produces its own unvarying effect—the effect being but a continuation of the nature of the cause, and not different or distinct from it; that every effect which can be realized from any act is implicit in the act itself, or it could never come into existence; that the suppression of one single bad *cause* will suppress not one but a variety of bad effects. So that he sees the futility of self—or selfish—interest in the results of action, and further that it is the elimination of self-interest alone, that balances cause and effect and "leaves no further room for karmic action."

How then shall he arouse the feeling of justice done to himself and to all? How, except by analyzing his own ideas of Justice? Justice—to whom, to what? Surely not to one thing or being at the expense of another. Justice not by an outside standard, for never having received it—as we feel—we have nothing by which to guage it. How then do we know Justice at all—whence comes this sense in its true proportions? Surely not from that bundle of ideas we segregate unto ourselves under the name of "mind." And surely, not indeed, from that collection of attributes and qualities amassed during a single life-time in the physical designated as the personality. For never in the pairs of opposites, as such, may be found that which holds and equilibrizes them. Could any Justice —which must include the fullest Mercy—ever be done any individual for one passage through Birth, Death, Sickness, Error and Decay, if that were all? The habitation of this "mansion of pain and sorrow" for but one short life would be the rankest injustice! If Justice is not to be found in one life, how then in any number of isolated lives? If not in one circumstance, how in any number of circumstances—epochal or otherwise—as dissevered factors?

The true sense of Justice, shall be found alone in that Unity which is forever unaffected. In Life itself and not in any of the phases of Life; in Consciousness itself and not in any of the aspects of Consciousness; in Spirit, and not in any of the expressions of Spirit.

But this would leave Man hopelessly and helplessly bereft of Justice if He, Himself, were *less* than Life! if he, Himself, were *less* than Consciousness; if He, Himself, were *less* than Spirit. Must He not, then, in order both to know and to do Justice, take and maintain this Highest position? How can he, in justice, take any lower one, for that would be to assume that Man is not Life, but some phase of Life; not Consciousness but some aspect of Consciousness; not Spirit but some expression of Spirit. Thus we would have to admit that Man, being changed, could never see or experience the changes.

While the position is the highest we can attain to, we see that it is *near*—so near in fact that it is with us every moment; more than that we may say that in truth we *are* that position, always have been, and cannot now nor ever shall we be able to escape from it. For no matter how much we may blind our eyes, it is *we* who

blind them, and see the blindness, which must forever be something different from ourselves or we could not see it. Let us take heart, courage and assurance, then, even in our blindness, to cease looking at the blindness, for by so doing we let go of it, and at once we are the Light. If this were mere sentiment it would not do any one any good, but being Law and Truth, or Justice, it is provable to each one for himself, in the only way any step can be proven—by taking it.

Taking the position of Soul, Soul Itself comes to our aid. All Nature makes obeisance. Then we go easily on our way, devoid of the frictions which come, not from Life, but from our attempt to subvert, deflect, hold Life to our own small purposes. In learning the great lesson of Life as One, we learn the lesson of the One Life and Its immutable action, which *is* Law. This Law, since we are in reality Life, cannot be other than the expression, in its fullness and freedom, of our true being. How then shall it be possible to attain peace—which is happiness—except by consciously conforming to and directly accepting the responsibility of, those conditions which we ourselves, as Life, have provided?

With this attitude firmly taken, patiently held, we shall soon see within each event, great and small, a mirror of the Whole; the Past and the Future will show themselves as in the Present, and the *present* thought, *present* word, *present* deed will assume its rightful UNIVERSAL PROPORTIONS, each and every one making for the Soul's experience and emancipation.

A GUESS

Question: Would a member of the White race incarnate in the Yellow race?

Answer: No, I think not. The tendency would rather be from the Yellow to the White. These colors have something to do with the natures of the races. The dark races have a dark skin not merely as a pigmental effect brought about by the climates in which they live, but because of something in their moral and psychic natures as well. The Masters, as far as physical bodies are concerned, occupy bodies of the Asiatic races, but they represent the very cream of those bodies, purified in every way. Now, I think—and this you may say is a guess—that when the Masters do come on earth in a body the next incarnation, They will come in person, and will incarnate in a white body. As we know, the tendency of civilization is from East to West, but as we have reached the limit of the West, there must be another reaction, and the tide must of necessity flow back. In the rolling back and mingling with previous waves, there are always changes brought about—both ethnological and physical. In India, the complexions of many of the natives are not dark. In Spain, where the generality of people are dark or olive-skinned, there are also people of fair skin and light hair.

—ROBERT CROSBIE.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XX

COLONEL Olcott arrived in England at the end of June, Mr. Judge remaining in London to meet him and to participate in the Convention of the European Section called for July 9, 1891. Colonel Olcott was made acquainted in a general way with what action had been taken in connection with the affairs of the Esoteric Section. The common feeling of loss, the general sense of uncertainty as to the future, the pressing necessity for concord, the hopeful augury provided by the circular of May 27 to the E. S., and the awakened sense of individual responsibility for the success of the Movement, now that its great Messenger was no more among them, all combined to allay frictions, dispel rivalries and arouse the spirit of real fraternity. There being then present in London the best known and most respected leaders of the Society from Asia, America and England, the Convention of the European Section, in the circumstances recited, became the first real convocation and assembly of the whole Society since its foundation.

Colonel Olcott, as President-Founder of the whole Society, presided at the sessions, Mr. Judge attended as Vice-President of the Society, as General Secretary of the American Section, and as Chairman of the Executive Committee of the American Section. Mrs. Besant was present as President of the Blavatsky Lodge of London, at the time the largest of the Societies in Great Britain. The various British and Continental Lodges were represented by Delegates or proxies. In addition there were numerous visiting Fellows from the United States, from India, and from Australia, all of whom bore the cordial, if unofficial, greetings from the scattered members and branches.

The London Lodge was not represented in person by its President, Mr. Sinnett, nor by any Delegate. From the beginning of his leadership of the London Lodge Mr. Sinnett's influence had held it aloof from the general activities of the Society at large, though nominally a Branch of the Society. When the Blavatsky Lodge was formed at London shortly after H. P. B. had taken up her permanent residence in England, its original membership was entirely composed of former members of the London Lodge. Mr. Sinnett had been equally opposed, both to its formation and to the policy of active public propagandum for membership regardless of class distinctions. The formation of the Blavatsky Lodge, the publication of the "Secret Doctrine," with its corrections of his presentation of the teachings of Theosophy in his book "Esoteric Buddhism," and other matters which he could not approve, had all served to alienate his sympathies. His London Lodge discontinued

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*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series—EDITORS.

all but closed meetings for its members only and formed a quasi-exclusive body. The active efforts of Colonel Olcott, with whom he had always remained on terms of friendship, the olive branch tendered by Mrs. Besant and others, and the consideration shown him by Mr. Judge, so far prevailed as to ameliorate the somewhat strained situation, and the London Lodge sent a Letter to the Convention.

This letter, signed by the Secretary of the London Lodge, is distinctly formal, not to say reserved, in its tone. It recites the history of the London Lodge, gives a chronological account of its activities, and concludes with the following paragraph:

> "On the formation of the 'British Section' in 1889, the London Lodge asserted the principle of complete autonomy as that on which it preferred to proceed; and with the concurrence of the President of the Parent Society, Colonel Olcott, it remained an independent Branch of the Society outside that organization. Later on, when Madame Blavatsky formed the European Section under her own Presidentship, on principles which provided merely for a consultative council to assist her in discharging the functions of that office, the London Lodge cordially consented to be included in that arrangement. Clinging with great tenacity, however, to the principle of autonomy, it will now revert to its former status, and while heartily in sympathy with all bodies recognized as parts of the world-wide Theosophical Society, which Madame Blavatsky and Colonel Olcott founded, it will not take any share in the administration or control of any other branches, and will continue responsible alone to the original authority from which it sprang in reference to the conduct of its own affairs."

This letter was read to the Convention by Mr. G. R. S. Mead, General Secretary of the European Section, and was received without comment or objection. The full text of the letter of the London Lodge will be found in the Official Report of the Convention. The Convention itself is denominated on the cover and text page, not as a convention of the European Section, T. S., but as "The Theosophical Society in Europe," the name adopted by H. P. B.

The proceedings of the Convention were opened by Mrs. Besant with a brief address of welcome to Col. Olcott:

"It is at once my duty and privilege, as President of the Blavatsky Lodge, the largest in the British dominions, to voice the welcome of the Delegates and members of this convention to the President-Founder. . . . . And in bidding you, as President, welcome to this Convention, we can assure you of our steadfast loyalty to the cause, and to you as representing the mission from the Masters themselves. We are met here to-day to carry out the work of H. P. B., and the only way to carry on her work, and to strengthen the Society, will be by loyalty and faithfulness to the

cause for which she died, the only cause worth living for and dying for in this world."

Mr. Judge warmly seconded Mrs. Besant's remarks, and in taking the chair Col. Olcott spoke with great feeling. He said, in part:

> "Now, for the first time, I feel willing and ready to die. 'If H. P. B. and I should die,' it has been said by the Hindus everywhere, 'the thing would collapse.' Now, her death has shewn that it will not collapse, . . . I feel now that this movement has acquired an individuality of its own, and that nothing in the world can drag it down. . . . now I feel satisfied that though most of us who are engaged in this work as leaders should die, the movement itself is an entity, has its own vitality, and will keep on. How it shall keep on is a question for us to consider. We have heretofore had in easy reach a teacher who, like an inexhaustible well of fresh water, could be drawn upon at any time that we were thirsting for information. This has been an advantage in one way, but a great detriment in another. The very inaccessibility of the Masters is an advantage to all those who wish to acquire knowledge, because in the effort to come near them, to get any communion with them, one insensibly prepares in himself the conditions of spiritual growth, and it is when we are thrown upon our own resources that we are enabled to bring out the powers that are latent in our composition. I consider that H. P. B. has died at the right moment. She has left work unfinished, it is true, but she has also done work which is quite sufficient, if we make use of it properly, to supply us for many years to come with the help that we need in Theosophical progress. She has not gone away and left us absolutely without any unpublished remains; on the contrary, she has left a large body of them, and they are in the custody of her chosen depository, Mrs. Besant, who, in the proper way and at the proper moment, will give them out to the world. But I maintain that even though not another book had been written save *Isis Unveiled,* that would have been enough for the earnest student. I may say that my theosophical education has been obtained almost entirely from that book, for my life has been so busy of late years that I have had no time for reading. I cannot read anything serious when I am traveling, and at home my mind is so overwhelmed with the anxieties of my official position that I have no time and no inclination to sit down and meditate and read, so that of what I know about Theosophy and Theosophical matters a large part has been obtained through *Isis Unveiled,* in the composition of which I was engaged with her for about two years. . . . We have had H. P. B. with us now as an active worker for the last sixteen years, during which time she has given out in various

channels, in the *Theosophist, Lucifer,* and in her books and her conversation a great volume of esoteric teaching, and hundreds of hints, which, if taken and understood and followed up, will enable any one of us to make decided progress in a theosophical direction. . . .

"And now, not to detain you any longer, I welcome you with a full heart and an outstretched hand to this family meeting of the Theosophical Society. I wish you to feel that this is a section of the General Council of the Society, that you represent the dignity and the majesty of the Society, and that your interest is as deep in the things that are transpiring in the American Section, and in the Indian Section, and in Ceylon and other Sections, as it is in what is merely transpiring within the geographcal boundaries which are represented in your respective branches. I hope the spirit of amity may dwell in this meeting, that we may feel as though we were in the presence of the Great Ones whose thoughts can take in what is transpiring at any distance as easily as what is transpiring near by, and that we are also imbued, surrounded, by the influence of my dear colleague and your revered teacher, who has left us for awhile to return under another form, and under more favourable conditions."

Countess Wachtmeister presented to the Convention a Resolution which was adopted by acclamation. It read:

"Resolved: That this Convention of the Theosophical Society in Europe, before proceeding to the business for the discharge of which it was summoned, places of record its gratitude to H. P. Blavatsky for the devoted and unbroken service rendered throughout her life to the cause of Theosophy; it thanks her for the Light she brought from the East to the West, in the spreading of which she showed a courage that never flinched and a loyalty that never wavered, and it resolves, as the best evidence of the honour in which it holds her memory, to call on all Theosophists to carry on her work, and to labour with redoubled energy for the spreading of the knowledge of Theosophy and the extension and strengthening of the Theosophical Society."

Mr. Judge offered Resolutions for the creation of an "H. P. B. Memorial Fund," to be devoted to such publications "as will tend to promote that intimate union between the life and thought of the Orient and the Occident to the bringing about of which her life was devoted." In seconding these resolutions Mrs. Besant said:

" . . . . . will the Convention permit me to add that it certainly has the approval of all those who were closely connected with her during the latter years of her life; that her leaving us is in no manner a change in her position in this Society, nor a change in the lines along which her work will be directed. . . . May I say for those who lived most closely

with her that what she was with us in her visible presence she is to us still: friend and guide, teacher and master. We know no change because she has passed from the visible into the invisible, and in asking you to found this memorial we ask you to found it, not to a dead teacher, but to a living energy, an energy as real now as it was real when clothed in the body of H. P. Blavatsky; a memorial indeed of our love to her, but of a love of a living presence whom we recognise amongst us still."

A letter of greeting, signed by Mr. Judge as General Secretary, was read from the American Section:

"It is with great pleasure that I convey to you the brotherly and affectionate greetings of the American Section of our beloved Society, knowing that had I the time to call that Section together it would, without a dissenting voice, thank you for the work you have done, and encourage you to go on to still better work for the future. It would also, I am sure, give you full assurance of the value of organizing yourselves into a single body, for experience has shown us that only thus can good and wide work be done, and in no other way can you carry to a successful issue the task left by our beloved friend and co-worker, H. P. B. Unity is strength; division leads to weakness, decay and final dissolution. Hence the American Section views with pleasure the prospect of all the European Branches being closely massed together with a common object, a single organization. May your deliberations lead not only to greater energy in your own field but also to an added interest, sympathy and strength throughout the whole area of International Theosophical work."

When the Convention had concluded its work, the President-Founder made some parting remarks, from which we quote:

"Our task is done. We have met together in this friendly Conference; we have discussed the method of laying the basis for the future work of the Society; we have come to a fraternal agreement to make all parts of the Society work together in harmony; we have linked hands across the Atlantic and across the Southern seas, and pledged ourselves to each other to carry on this mission which was undertaken by H. P. B., and which we have been sharers in. The outside world are looking with curiosity to see what effect the death of H. P. B. will have upon us. The answer is to be obtained in the proceedings of this Convention. . . . In her death H. P. B. speaks more potently to us even than she did in her life. The tattered veil of the personality has been drawn aside, and the individuality which we knew only as a light shining from afar, is now before us to guide us on our way. . . . All of you, save Mr. Judge, have come upon this movement when it was already past the initial stage. You are taking part in a success-

ful endeavour to impress the mind of our generation. You have, by your devotion, your intelligence, your zeal, lent tremendous vitality to the cause. You have aided in rescuing us sometimes from desperate straits. At the time when we most needed sympathy and help, you came forward and gave it to us, and we may say the same thing with regard to America; it was almost a graveyard of Theosophy when Mr. Judge felt what you may call the 'divine afflatus' to devote himself to the work and to pick up the loose threads we had left scattered there and carry it on. The result shows what one man can do who is altogether devoted to his cause. Whatever strength we have to the outside world depends upon the purity of our principles, the unselfishness of our behaviour, and our loyalty to the eclectic platform of our constitution. . . . No greater shock could possibly have come to us than the death of Mme. Blavatsky, and if the movement has survived it, then take my assurance that nothing whatever can affect us so long as we keep in view the principles upon which our movement is based and go fearlessly on to what lies to our hand to do. . . . Let us determine that at all costs this Society shall be kept impartial, calm, fraternal, benevolent, tolerant, as regards all groups of the family of mankind. If we do this, if we place a guard upon any disposition on our part to be narrow, or prejudiced, or sectarian, we shall have earned the gratitude of our generation, and be remembered by posterity as those who sought to do good to their fellow men; but if, on the contrary, we allow ourselves to be influenced by these petty considerations of social position, or of race, or differences of creed, we will die out and be remembered only as an unworthy Association that lifted a banner which it was not fit to carry. . . ."

"Lucifer" for June, July and August, 1891, contains a great number of articles on H. P. B. by leading members of the Society. These articles were reprinted in a volume entitled "H. P. B., In Memoriam by Some of Her Pupils." Like the proceedings of the Council of the Esoteric Section and those of the European Convention, these articles breathe the best and purest spirit, for they betoken the renaissance for the time of the gratitude, the loyalty, the reverence felt for H. P. B. Jealousies, ambitions, vanities, misunderstandings of all kinds, were for the moment dormant. It was as if, for the time being, her freed spirit enveloped them all, putting all lesser feelings aside and lending to each and all some measure of the inspiration which for so many years had burned in her with an unwavering flame. The student of today, bewildered and confused by the numberless contradictory expressions of opinion in regard to H. P. B. uttered by these very actors under the stress of later frictions and varying emotions, will do well to study with care the words and actions of the same participants while they were still under the noble influence of their memories of H. P. B. as

"friend and guide, teacher and master"—to repeat Mrs. Besant's words at the Convention.

The quoted matter will, we believe, make clear and convincing the fact that in the period immediately following the death of H. P. B., all elements in the Society felt deeply the impulse of that *brotherhood* which it was H. P. B.'s mission and the work of the Society to teach and practice. Certainly no one can read the Minutes of the E. S. Conference, the Report of the European Convention, and the memorial articles on H. P. B. without being struck by the unanimous recognition of the place and mission of H. P. B. and the solemn declarations and pledges made and implied to carry on the work of the Society and the Movement on the lines laid down by her, with the material left by her, and with her example ever before them as that of a still living and guiding Teacher.

After the Convention, then, the workers scattered, each to his own field of labor. Mrs. Besant took entire charge of the conduct of "Lucifer," with Mr. G. R. S. Mead associated with her as subeditor. She herself plunged into incessant activities, writing, lecturing, encouraging and inspiring all those who surrounded her to an energy and devotion second only to her own. This as to the public work of the exoteric society. Within the ranks of the Esoteric Section she was not less earnest and untiring. As Co-Head of the Section with Mr. Judge, practically the entire interests of the School in Britain, on the Continent, and in the Orient, were in her care. Her reputation, gained before her entrance into the Theosophical world, made of her a constant subject of newspaper comment, and her presence at any meeting was enough to attract a large audience. Theosophical activities and growth doubled and tripled in England under her influence and example, and its secondary benefit throughout the world was felt by every worker in every land. Wherever her name was mentioned, Theosophy was equally the subject of discussion. Wherever Theosophy was spoken of, Annie Besant was naturally looked upon as its unequaled exponent and she was hailed by members and outsiders alike as the great and worthy successor of H. P. B.

Mr. Judge returned to America and resumed the active conduct of his magazine, the "Path." The work of the American Section, of which he was continuously from its organization the General Secretary, made heavy inroads upon his time and energies. The active American membership in the T. S. was at that time larger than in all the rest of the world, and growing rapidly. The American membership in the Esoteric Section comprised two-thirds of the entire body and called for unceasing and difficult attention. Next to H. P. B., Mr. Judge's personal correspondence with members throughout the world was by far the heaviest. His health had been undermined by the drain of recent years and by the relentless and sustained attacks and antagonisms without and within the Society with himself as their object along with H. P. B. The good

will and good feeling reached during the London conferences, the apparent healing of all distempers within the Society, the fresh alliance of all the forces in the common object of carrying on the work on the lines established by H. P. B.—all these gave him new vigor and a strength sufficient for his increased burdens.

Colonel Olcott, now past sixty, patriarchal in appearance, cordial by nature, looked upon with the utmost respect and reverence by the rank and file of the membership as being the "President-Founder" of the Society, the earliest as the life-long colleague of H. P. B., and the one chosen by the Masters as Head of the Society, might be said to have had his cup of glory full at this epoch. His journey had restored his physical health; the reception accorded him at London had re-assured him as to the solid place he held in the affections of the membership in the Occident as in the Orient; the pledges of devotion by all the Western leaders in the Society to H. P. B., to the Cause, to his beloved Society, and to him personally, had brought out all that was generous, genial and optimistic in his nature. He could see everywhere the work to which he had given his all through long years of hardship, often of ignominy, now sustained by able and devoted lieutenants, respected where it had once been despised, spoken of in flattering terms where once both it and himself had been received with contumely. Wherever he went he was the Chief. He determined to return to India by America, and his journey was broken from city to city by meetings at which he was the commanding figure. His entire journey during the months of his absence from Adyar was a kind of triumphal progress, strewn with testimonials of the love and gratitude of his colleagues and of the world-wide membership of the Society. Returned to India, his arrival was signalized by the Indian members in a manner not less warmly appreciative of his services.

Those who have studied Theosophy and Occultism even a little need not be told that the high tide of brotherly feeling, of devotion to the First Object of the Society which we have here endeavored to project in its broad outlines could not long endure. The brighter the light the sharper the shadow is defined, and in the realm of forces metaphysical as physical, action and reaction alternately have sway; no inlet of force from above but arouses to action the forces that lie in wait upon the black side of human nature, and their sphere of influence is ever the personal equation.

In December, 1890, while H. P. B. lay between life and death, Mrs. Besant had published of her own motion, and without the knowledge of H. P. B., a ringing article in "Lucifer" entitled "The Theosophical Society and H. P. B." The occasion for this article was the private propagandum that was diligently being promoted in derogation of H. P. B. by adherents of Col. Olcott and Mr. Sinnett for her action in taking over the headship of the newly formed "Theosophical Society in Europe." In this article Mrs. Besant wrote with great force and conviction in support of the

following numbered propositions which she italicised in her article:

"Now touching the position of H. P. B. to and in the Theosophical Society, the following is a brief exposition of it, as it appears to many of us:

"(1) *Either she is a messenger from the Masters, or else she is a fraud.*

"(2) *In either case the Theosophical Society would have had no existence without her.*

"(3) *If she is a fraud, she is a woman of wonderful ability and learning, giving all the credit of these to some persons who do not exist.*

"(4) *If H. P. B. is a true messenger, opposition to her is opposition to Masters, she being their only channel to the Western World.*

"(5) *If there are no Masters, the Theosophical Society is an absurdity, and there is no use in keeping it up. But if there are Masters, and H. P. B. is their messenger, and the Theosophical Society their foundation, the Theosophical Society and H. P. B. cannot be separated before the world.*"

Having thus advanced her theorems and worked them out to a satisfactory Q. E. D., Mrs. Besant's article closed with the inevitable conclusion from her demonstration:

". . . If the members care at all for the future of the Society, if they wish to know that the Twentieth Century will see it standing high above the strife of parties, a beacon-light in the darkness for the guiding of men, if they believe in the Teacher who founded it for human service, let them now arouse themselves from slothful indifference, sternly silence all dissensions over petty follies in their ranks, and march shoulder to shoulder for the achievement of the heavy task laid upon their strength and courage. If Theosophy is worth anything, it is worth living for and worth dying for. If it is worth nothing let it go at once and for all. It is not a thing to play with, it is not a thing to trifle with. . . . let each Theosophist, and above all, let each Occultist, calmly review his position, carefully make his choice, and if that choice be for Theosophy, let him sternly determine that neither open foe nor treacherous friends shall shake his loyalty for all time to come to his great Cause and Leader, which twain are one."

Such a proclamation as this, coming from one who was, in the eyes of the world even more than in the Society, the foremost power in the movement next to H. P. B. herself, could but align the ranks and silence, for the time being, all covert as well as open belittling of H. P. B.

After the death of H. P. B., as the no less clear proclamation in the E. S. circular from which we have quoted in the last chapter, became common knowledge throughout the Society of the determi-

nation of the Council, of Mr. Judge and Mrs. Besant, to follow strictly the aims and lines and teachings of H. P. B., there followed such a revival of activity, such an exhibition of common brotherhood and loyalty to the First Object and, no less, to H. P. B. as the Teacher, as had never been witnessed during her lifetime. Followed the Convention of the British and European Sections with their renewed asseverations, and the many articles breathing the most profound respect and devotion to H. P. B. and her mission from the pens of every well-known Theosophist. On August 30, 1891, Mrs. Besant bade farewell to the Secularists with whom, in collaboration with Charles Bradlaugh, she had labored for so many years. Her address was entitled, "1875 to 1891: A Fragment of Autobiography." This memorable speech was printed far and wide. After recounting her fifteen years of battle and achievement, her hard won steps of progress to her conversion to Theosophy through her reviewing the *Secret Doctrine,* her meeting with H. P. B., her examination of the famous S. P. R. *Report* with its charges of fraud against H. P. B., Mrs. Besant astounded the meeting, the world, and the members of the Theosophical Society with this bold and categorical statement:

> "You have known me in this hall for sixteen and a half years. You have never known me to lie to you. My worst public enemy, through the whole of my life, never cast a slur upon my integrity. Everything else they have sullied, but my truth never; and I tell you that since Madame Blavatsky left, I have had letters in the same writing and from the same person [as the writer of the disputed 'Mahatma' letters alleged in the S. P. R. *Report* to have been written by H. P. B.]. Unless you think that dead persons write—and I do not think so—that is rather a curious fact against the whole challenge of fraud. I do not ask you to believe me, but I tell you this on the faith of a record that has never yet been sullied by a conscious lie. Those who knew her, knew that she could not very well commit fraud, if she tried. She was the frankest of human beings. It may be said, 'What evidence have you beside hers?' My own knowledge. For some time, all the evidence I had of the existence of her Teachers and the existence of those so-called 'abnormal powers' was second-hand, gained through her. It is not so now; and it has not been so for many months; unless every sense can be at the same time deceived, unless a person can be, at the same moment, sane and insane, I have exactly the same certainty for the truth of those statements as I have for the fact that you are here. Of course you may be all delusions, invented by myself and manufactured by my own brain. I refuse—merely because ignorant people shout fraud and trickery—to be false to all the knowledge of my intellect, the perceptions of my senses, and my reasoning faculties as well."

These statements of Mrs. Besant, as we shall find when we come to the distressing events of 1894-5, were "explained" by her in great detail when driven by the necessities of her own position, but at the time they created a furore now difficult to imagine. The student should ponder them well, for in them are the keys to the explanation and understanding of the forces that finally wrecked the Theosophical Society. The text of the quotation given is taken from the pamphlet issued by Mrs. Besant's "Theosophical Publishing Society."

"Lucifer" for October, 1891, contained another unequivocal declaration by Mrs. Besant in its leading article, "Theosophy and Chistianity." She says:

> ". . . THEOSOPHY is a body of knowledge, clearly and distinctly formulated in part and proclaimed to the world. Members of the Society may or may not be students of this knowledge, but none the less is it the sure foundation on which the MASTERS have built the Society, and on which its central teaching of the Brotherhood of Man is based. Without Theosophy Universal Brotherhood may be proclaimed as an Ideal, but it cannot be demonstrated as a Fact. . . .
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> "Now by Theosophy I mean the 'Wisdom Religion,' or the 'Secret Doctrine,' and our only knowledge of the Wisdom Religion at the present time comes to us from the Messenger of its Custodians, H. P. BLAVATSKY. Knowing what she taught, we can recognise fragments of the same teachings in other writings, but her message remains for us the test of Theosophy everywhere. . . . Only, none of us has any right to put forward his own views as 'Theosophy' in conflict with hers, for all that we know of Theosophy comes from her. When she says 'The Secret Doctrine teaches,' none can say her nay; we may disagree with the teaching, but it remains 'the Secret Doctrine,' or Theosophy; she always encouraged independent thought and criticism, and never resented differences of opinion, but she never wavered in the distinct proclamation 'The Secret Doctrine *is*' so-and so. . . .
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> "Theosophists have it in charge not to whittle away the Secret Doctrine. . . . Steadily, calmly, without anger but also without fear, they must stand by the Secret Doctrine as she gave it, who carried unflinchingly through the storms of well-nigh seventeen years the torch of the Eastern Wisdom. The condition of success is perfect loyalty. . . ."

It must be evident to any student that these several proclamations referred alike to those within and without the Society, of high and low degree, who found it to their interest to belittle or calumniate H. P. B. In the months following the death of H. P. B. the natural impulse of gratitude on the part of the rank and file of the membership toward H. P. B. received an accession, a countenance and a support from Mrs. Besant's affirmations of the status

of H. P. B. and bold defiance of "treacherous friends" within the Society, that effectually put in prudent silence those who before had belittled publicly and privately the authoritative character of H. P. B. as the Messenger of the Masters.

But after Col. Olcott's tour and return to India it is clear that the testimonials he had received of the respect accorded to him and his position of President-Founder gave him a reinforced feeling of security and strength. Likewise, from his past conduct, it is evident he had expected that with the death of H. P. B. she would no longer remain a living power in the Society. That part of his nature which so often had risen in rebellion against H. P. B. living, as the dominant factor in the Society of which he felt himself the true and competent Head, once more became restive, alarmed, and decisive of his action. What the inner councils of his thoughts and what the outcome are clearly discernible in his Address to the "Seventeenth Convention and Anniversary of the Theosophical Society, at the Head-Quarters, Adyar, Madras," India, at the end of December, 1891. The address is contained in full in the Report of the Convention; also issued as a *Supplement* to the "Theosophist" for January, 1892. We quote the germane remarks:

> "As the Co-Founder of the Society, as one who has had constant opportunities for knowing the chosen policy and wishes of the Masters, as one who has, under them and with their assent, borne our flag through sixteen years of battle, I protest against the first giving way to the temptation to elevate either them, their agents, or any other living or dead personage, to the divine status, or their teachings to that of infallible doctrine. . . .
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> "If she had lived, she would have undoubtedly left her protest against her friends making a saint of her or a bible out of her magnificent, though not infallible writings. I helped to compile her 'Isis Unveiled' while Mr. Keightley and several others did the same by 'The Secret Doctrine.' Surely we know how far from infallible are our portions of the books, to say nothing about hers. She did not discover, nor invent Theosophy, nor was she the first or the ablest agent, scribe or messenger of the Hidden Teachers of the Snowy Mountains. The various scriptures of the ancient nations contain every idea now put forth, and in some cases possess far greater beauties and merits than any of her or our books. We need not fall into idolatry to signify our lasting reverence and love for her, the contemporary teacher, nor offend the literary world by pretending that she wrote with the pen of inspiration. Nobody living was a more staunch and loyal friend of hers than I, nobody will cherish her memory more lovingly. I was true to her to the end of her life, and now I shall continue to be true to her memory. But I never worshipped her, never blinded my eyes to her faults, never dreamt that she was as perfect a

channel for the transmission of occult teaching as some others in history have been, or as the Masters would have been glad to have found. As her tried friend, then, as one who worked most intimately with her, and is most anxious that she may be taken by posterity at her true high value; as her co-worker; as one long ago accepted, though humble, agent of the Masters; and finally, as the official head of the Society and guardian of the personal rights of its Fellows, I place on record my protest against all attempts to create an H. P. B. school, sect or cult, or to take her utterances as in the least degree above criticism. The importance of the subject must be my excuse for thus dwelling upon it at some length. I single out no individuals, mean to hurt nobody's feelings. I am not sure of being alive very many years longer, and what duty demands I must say while I can."

To complete the picture as limned in the preceding extracts and comments, we may turn to the published statements of Mr. Judge during the same period. In the "Path" for June, 1891, he sounded the following note of mingled confidence, caution and advice:

"The death of H. P. Blavatsky should have the effect on the Society of making the work go on with increased vigor free from all personalities. The movement was not started for the glory of any person, but for the elevation of Mankind. The organization is not affected as such by her death for her official positions were those of Corresponding Secretary and President of the European Section. The Constitution has long provided that after her death the office of Corresponding Secretary should not be filled. The vacancy in the European Section will be filled by election in that Section, as that is matter with which only the European Branches have to deal. She held no position in the exoteric American Section, and had no jurisdiction over it in any way. Hence there is no vacancy to fill and no disturbance to be felt in the purely corporate part of the American work. The work here is going on as it always has done, under the efforts of its members who now will draw their inspiration from the books and works of H. P. B. and from the purity of their own motive.

"All that the Society needs now to make it the great power it was intended to be is first, *solidarity*, and second, *Theosophical education*. These are wholly in the hands of its members. The first gives that resistless strength which is found only in Union, the second gives that judgment and wisdom needed to properly direct energy and zeal."

"Read these words from H. P. Blavatsky's *Key to Theosophy*:"

Then follows the quotations before referred to in the circular of the Esoteric Section from which we have quoted. In the "Path" for August, 1891, the leading article begins with this quotation:

△

"'INGRATITUDE IS NOT ONE OF OUR FAULTS.' WE ALWAYS HELP THOSE WHO HELP US. TACT, DISCRETION, AND ZEAL ARE MORE THAN EVER NEEDED. THE HUMBLEST WORKER IS SEEN AND HELPED. ∴"

The text immediately following runs as follows:

"To a student theosophist, serving whenever and however he could, there came very recently—since the departure from this plane of H. P. Blavatsky—these words of highest cheer from that Master of whom H. P. B. was the reverent pupil. Attested by His real signature and seal, they are given here for the encouragement and support of all those who serve the Theosophical Society—and, through it, humanity—as best they can; given in the belief that it was not intended that the recipient should sequestrate or absorb them silently, but rather that he should understand them to be his only in the sense that he might share them with his comrades, that his was permitted to be the happy hand to pass them on as the common right, the universal benediction of one and all."

The article is signed "Jasper Niemand." This pen name had by that time become known and loved throughout the theosophical world as the recipient of the famous "Letters That Have Helped Me" from "Z. L. Z., the Greatest of the Exiles," originally published in the "Path" during the life-time of H. P. B., and by most Theosophists then supposed to have been written by H. P. B. herself. Not till some years later was it made known that "Z. L. Z." was Mr. Judge, and "Jasper Niemand" Mrs. Archibald Keightley (Julia Campbell-VerPlanck). The article from which we have been quoting was written and published during the absence of Mr. Judge in England following H. P. B.'s death, and without his knowledge, as Mrs. Keightley was in editorial conduct of the "Path" during Mr. Judge's absence. The article, the message from the Masters with which it began, and the claim that the message had been received subsequent to the death of H. P. B., stirred Col. Olcott to the depths. He wrote to Mr. Judge about it in strong terms, as he saw in it nothing but an attempt to attract attention to H. P. B., Masters and Mr. Judge himself. Mr. Judge replied at length to Colonel Olcott, and this letter was later published in "Lucifer." As we shall have occasion later to refer to this correspondence, no comment is necessary at this stage of our study.

Succeeding articles and notes in the "Path" gave attention to Col. Olcott's place in the T. S. with respect and loyalty; noted Mrs. Besant's claim to the receipt of messages subsequent to H. P. B.'s death; and in January, 1892, had for its leading article "Dogmatism in Theosophy." This article was written partly to make clear the real position to be assumed by all Theosophists, partly to moderate the intemperate zeal of some enthusiasts who

were wont to quote H. P. B. to "put a quietus" on their opponents whose views of H. P. B. or her teachings were not the same as their own; partly as an open declaration of Mr. Judge's own attitude, in response to Col. Olcott's criticisms and public statements. We quote from "Dogmatism in Theosophy":

> "The Theosophical Society was founded to destroy dogmatism. This is one of the meanings of its first object—Universal Brotherhood. . . .
>
> "In the *Key to Theosophy,* in the 'Conclusion,' H. P. B. again refers to this subject and expresses the hope that the Society might not, after her death, become dogmatic or crystallize on some phase of thought or philosophy, but that it might remain free and open, with its members wise and unselfish. And in all her writings and remarks, privately or publicly, she constantly reiterated this idea. . . .
>
> "If our effort is to succeed, we must avoid dogmatism in theosophy as much as in anything else, for the moment we dogmatise and insist on our construction of theosophy, that moment we lose sight of Universal Brotherhood and sow the seeds of future trouble.
>
> ". . . Even though nine-tenths of the members believe in Reincarnation, Karma, the sevenfold constitution, and all the rest, and even though its prominent ones are engaged in promulgating these doctrines as well as others, the ranks of the Society must always be kept open, and no one should be told that he is not orthodox or not a good Theosophist because he does not believe in these doctrines. . . .
>
> "But at the same time it is obvious that to enter the Society and then, under our plea of tolerance, assert that theosophy shall not be studied, . . . shall not be investigated, is untheosophical, unpractical, and absurd, for it were to nullify the very object of our organization. . . .
>
> "And as the great body of philosophy, science, and ethics offered by H. P. Blavatsky and her teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom. it demands our first and best consideration. . . .
>
> "So, then, a member of the Society, no matter how high or how low his or her position in its ranks, has the right to promulgate all the philosophical and ethical ideas found in our literature to the best ability possessed, and no one else has the right to object, provided such promulgation is accompanied by a clear statement that it is not authorized or made orthodox by any declaration from the body corporate of the T. S. . . ."

Thus, from the citations given, one may see that within less than a year from the death of H. P. B., the old lines of cleavage became once more recrudescent, and Theosophy *versus* the Theosophical Society once more the issue to be fought out.

(To be Continued)

BENEFITING HUMANITY

A GREAT desire to serve arises mightily in the sincere student. It is sometimes expressed in the common phrase: "If I only had a million, I'd do so-and-so!" We feel that if we only had the possessions, the ability, or were we in the position, of someone else, we would be able to benefit humanity indeed. There must be a lack of application of the teaching of Unity and karma, in taking this view. If we consider that every thought and act of the most insignificant person in the world is either helping, in some measure, to push forward and raise high on the circular path of evolution the Light that lighteth every man who cometh into the world, or hindering, we must realize that however apparently limited our opportunities, we can become co-workers with the Elder Brothers.

As students of Theosophy we realize that the sin and suffering in the world which now makes it the only hell there is, was and is created by man; that only a recognition of the inherent, divine nature of everyone, of the true purpose of evolution, and a living from that basis, can enable mankind to burst the bonds of self-made karma. Therefore if we, units in the great whole, neglect our duties, howsoever insignificant, or perform them with a wrong motive; if we use our minds to send out thoughts based on the false idea of separateness—thoughts mean, selfish, personal—we must be adding to the heavy misery of mankind. We may fancy that the obscure omissions seen by no other human eye, the small tendencies to do injustice, the little acts of selfishness, do not count. Yet we have been told again and again, that the swiftest thought, the smallest act, affects the whole universe in some degree.

"Life," says H. P. B. in the first number of "Lucifer," "is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson. When the unit thinks only of itself, the whole, which is built of units perishes, and the unit itself is destroyed. So it is throughout nature on every plane of life. This, therefore, is the first lesson to be learnt."

Every day in our immediate vicinity there are fellow beings struggling in the folds of matter; striving to find with what light they can get, the right course to take. Have we added to their chances of success by genuinely and courageously endeavoring to perform all our duties, and meet our problems, from the highest view we know, from the position of the Spirit in the body?

It is all very well to long to act the part of the Good Samaritan, *some day;* to long to pour out one's whole power to serve the Great orphan humanity as the Elder Brothers do, some day. What are we doing where we are now?

ON THE LOOKOUT

JEST IN EARNEST—

The general popular air of tolerance—pronounced indifference—in matters religious, while not to be applauded, is somewhat to be thankfully regarded in comparison with the bigotry of sectarianism. The dry-rot of cant is worse than the corrosive of the iconoclasts which may be hopefully considered as doing a necessary work of clearance with many minds. In the popular magazines the orthodox in anything seems to be out of vogue and the most irreverent and sardonic is welcomed, if only it have a hint of humor in it. The *Bookman* is publishing an "Outline of American History" which is anything but dry. Chapter II deals with "Main Street—Plymouth, Mass., 1620." Its chronicle will hardly get into the public school texts, but it supplies an imaginative illumination on puritanism which is more truthful than history. *Priscilla,* dead of spiritual malnutrition, goes to heaven: "Heaven. Smug saints with ill-fitting halos and imitation wings, singing meaningless hymns which Priscilla had heard countless times before. Sleek prosaic angels flying aimlessly around playing stale songs on sickly yellow harps. . . . Priscilla threw herself on a cloud sobbing." A "stranger" observes her mood and remarks, "If you don't like it here you can always go back any time you want to." "'Do you mean to say,' gasped Priscilla, 'that I can return to earth?'" "'You certainly can,' said the stranger. I'm sort of manager here, and whenever you see any particular part of the earth you'd like to live in, you just let me know and I'll arrange it.'" After a couple of centuries Priscilla "definitely decided that she could stand it no longer in heaven; it was another hundred years before she located a desirable place on earth to return to." "She heard the sound of the eternal harp playing and hymn singing grow gradually fainter and fainter; she closed her eyes. When she opened them again she found herself on Main Street in Gopher Prairie"—*a la* Sinclair Lewis. "At the next meeting of the Celestial Browning Club it was unanimously voted that the name of Priscilla Kennicott be stricken from the list of non-resident members of heaven." Thus is the old-fashioned heaven held up to derision and a kindergarten lesson imparted in reincarnation.

WORLD WITHOUT END—

Turning to the staid *Atlantic* which never encourages a tide of feeling surfaced with more than the faintest ripple of fun—we should say, of the humoresque—Gertrude Henderson has a story, "World without End," which "materializes" in broad light the central idea of all spiritualism—communication with the dead. "The body of Mrs. Sarah Pennefather lay on the bed, and her spirit lingered considering it. 'Curious fashion!' mused the spirit. 'I wonder I could have worn it all these years. . . . I wonder I put up with it so long.'" "The spirit drifted, eddied, not quite yielding yet to the breeze between the worlds that impelled it away." She thought of her family: "Dear children! I hope they won't be unhappy. Miss me, but not be unhappy. They have their lives—and I must go on with mine." So Mrs. Pennefather that was, drifted away and waked in the World to Come. Heaven lay all about, and the spirit of Mrs. Pennefather sat . . . . exchanging ideas with a group of spirit ladies. . . . One of them paused in the observation she was about to make. Mrs. Pennefather looked and saw the courteous attendant waiting deferentially. "'Ouija for Mrs. Pennefather,' he said. . . . . 'It's just a shame!' said one of the remaining ladies explosively. 'She's the sweetest thing that ever drew the breath of heaven. . . . They've kept her stirred up one way and another ever since she got here. She isn't getting her rest at all. And now if they haven't begun on the ouija.'" So the "calls" for Mrs. Pennefather go on in increasing clamor. Some of the

"executives" of heaven sympathize with her plight and discuss the case. "'Isn't she happy?'" asks one. "'No. Oh, no! Oh, she would be, if they'd let her alone. It's those in the World Before bothering around all the time, dragging her back. They call it loving her! *You* know. I don't need to tell you. . . . . It isn't her fault at all, you know. She really isn't here. They won't let her be. They keep pulling her back and back, and making her spend her whole time in the World Before—that's what it amounts to. She hasn't had a chance, the way they keep interrupting her. She knows its like being in a swarm of gnats, but she hasn't the heart to brush them away—all her family's calls and calls to her. She loved them, you know, and her heart is so tender. . . . . What are they thinking about? Do they think these Dead haven't anything else to do than to keep hanging about their poor little lives forever and ever? Don't they know they have their own great place in the marvelous universe and can't be playing at midges' work any longer? What do they think they died for? . . . . The lack of imagination! The belittling of the whole scheme!'" At last Mrs. Pennefather seeks out the "Thinker of Everything" and pours out her tribulation. "'God, O God, it isn't in the least what I expected. I didn't think it of you, God! Can't you ever let us off from living? Frittering away death—like this! They don't understand, back there, but why can't you make them let us alone. I did the very best I knew how. I didn't shirk or complain—much. I tried hard! And I was so tired! I thought I could go away and rest. And ever since I came, every minute, they keep calling me to help them do things. Just the way it always was—only worse: for then they used to try to spare me and not let me overdo, and now they think they're being kind to me. Kind! They really think that! It's just because they don't know any better. The more they call me, the more they think they're being kind and loving to me. O God, I'm so disappointed in dying! Isn't there something else? Because if there isn't, if it's just going on living the same things over and over, with a kind of veil between, then I can't see what's the good of dying, you know. O God, how can you let them interrupt great beautiful Death like that?'" Then Mrs. Pennefather wakes up and finds it has all been a dream: "'I knew it couldn't be like that'" she sighs; "'God wouldn't fool anybody so.'" Pity it is that those afflicted with the hallucination of "spirit communication" could not wake up from their nightmare dream with Mrs. Pennefather. But the story will, perchance, keep many from falling into the same dream of spiritualism.

THE UNTAUGHT COMMANDMENTS—

"The staggering intelligence" is communicated by the District Attorney of Kings County, New York, to the men's club of a Brooklyn church, that only 40 per cent of the children in a New York public school "have more than a bowing acquaintance with the Ten Commandments." We surmise that this percentage is very much higher than that manifested by the adult population of Europe and America. The District Attorney goes on to declare that two-thirds of those who commit crimes against the State of New York are between sixteen and twenty-one. Again we surmise that he means those who are *convicted* of crime. If to violate the "Commandments" is a crime, then practically the entire Christian world is composed of criminals, under Christ's interpretation of a single one of the Commandments. Mr. Lewis, the District Attorney in question, thinks the fault lies with "parents," forgetting that these parents were themselves once children. And he ignores, in saying "too little is known of the Bible" and that "children should be given the benefit of God's teaching," that the most "religious" communities in the whole history of Christendom have been those in which the "Commandments" of both the New and the Old Testament have been most consistently violated. Children are *naturally* religious-minded, as any observer knows; it is because they so quickly perceive the fact that parents and other adults lead anything but the lives preached

about, that children, who scorn hypocrisy, follow the example set rather than the precepts taught. Admitting that children are irreligious and "criminal" because of what they see practiced rather than by instinct or lack of "religious training," let us take the question squarely home,—to parents, yes, but also and if anything in still greater degree to educators and those who profess to be sponsors for the spiritual and the moral basis of right living—and ask *ourselves* why we daily and hourly violate the letter and the spirit of the Commandments. Is it not because the current ideals of "success" are wholly earthly, wholly mercenary, wholly selfish—in the family, in the school, in the churches, in business and nationally? Is it not because the Christian sects supply no *scientific basis* for ethics? Without Karma and Reincarnation; with, as substitutes, a vicarious atonement and salvation by faith, is not the actual basis of present-day religion both vice- and crime-breeding?

"BACK TO METHUSELAH"—

George Bernard Shaw's new volume contains a preface and five plays. With the plays we are not concerned, but the essay which preludes them is an obituary. After viewing modern life with an atrabilious eye for forty years, and writing of it with an acrid pen, this preface is a sort of swan song. No writer of the generation has been more savagely criticized than Shaw, critic par excellence. His own skin is thick and adverse remarks have never, apparently, caused him any concern, or induced him to speak in more palatable terms. On the other hand it must be confessed that the civilization which he has assailed so much and so often has been equally insensible either to his stings or his truths—and however his stings may be resented his truths are incontestable. All this, however, is by the way. In the preface to these latest plays—which are intended to be read, not acted—Mr. Shaw voices the conviction that our present civilization has proven itself to be but an unsuccessful experiment in the fine art of living. He sees this failure, seemingly, as the result of the modern conviction of the scientific, or Darwinian, theory of evolution; a kind of fatalism in which human progress is reduced to the level of mere submission to or reaction against "circumstances" and environment. Ethically, this theory is really that elaborated by Henry T. Buckle in his famous "History of Civilization in Europe." But Shaw—and here is the notability of his essay—believes there is a *will to change,* a *Life Force* behind all evolution, consciously and unconsciously intent on higher and ever higher forms of expression. This is, practically, the doctrine of the 15th chapter of *Bhagavad-Gita,* and is the conclusion reached, albeit gropingly, blindly and errantly, by more than one modern philosopher; and in our opinion George Bernard Shaw has more title to philosopher than most in our day. He visions dimly, but still visions, that our humanity may be but a vehicle for the evolution of a higher and nobler expression, but that its salvation can only come about through the turning of the will to more genuine improvement in place of present-day opportunism or mere submission to environment. This view comes, however, at the close of a long career; would that Shaw might have had this clairvoyance at the beginning. Then he would have been something better than a mere iconoclast, spending his noble ardor in hitting heads: he might have put something in a few of them.